1: Hollis C-5 (ca. 1894-1904) 1905
FL12 Masai FL12

Illness or Sickness.

Ene oligoni ol-mesenai ker-Ilkerenyi nagol ol-aita le'ng-aiton enabi le'e-gaja, nabi 'l-ashesh ngolla nanishok.

Kedung le-gisi; ene gi' oldiga, aitore 'tomai, nainkenenk il-ash, nanig ker-le'e-ngira, oldig nedolig.

Ore-ne-dua o-Ilo-ndigoni nene le'gisi nangaja aiko enya, ore o-ishomi tuk nene ol-kiborrisi aiton nagi-ore.

Ore ker oligoni ol-ndigoni nay-nabogiko, nayuka 'nenyi'k, nabuki aiton nabore-nanyoriaka,nainoji,nanisyiokitai nay-nabogiko,nabukitikisi o-Ilata e'e-gisi, nanigi.

Ore ker oligoni ol-ndigoni, nagiti ol-nenek, ninyadigi kanerogi, nagiki ol-nenek le'e-gisi, nabukitikisi o-Ilata e'e-gisi, nanigi.

Ilkidi ol-ndigoni oligore kaka, 'e-gisi, aiko aiton.

Ene, ker oligoni ol-nenesi le'le-kaa nabo e-nanyoi, ninyadigi ee-gigiding nainaye e-nyore, nabukesi 'e-gisi, nabukesi kide-oligore nainaka ge ngoronono e-nanyoi, nabukita.

Ore ker nabi 'l-ashesh ol-ndigoni kanerokerenyo ol-

Wounds and Surgeons.

If a Masai warrior is shot, and an arm or leg broken, the surgeons are able to mend it.

They cut through the flesh, take out the splinters and bring the edges of the bone together, after which they stitch up the wound with the sinew from the back of an ox, and bind the limb securely.

The only food that is given to a man with a broken limb is roast meat and the thirst-quenching milk-like sinclaret from Acacia stipertula.

Should a man be shot in the belly so that the intestines protrude, the wound is washed and the intestines returned to their place; sheep's fat (a quart or more) is poured into the wound, which is then stitched up.

Again, if a man is shot and a rib broken, the flesh is skinned from the wound, and a sheep's rib is inserted in place of the broken one. Sheep's fat is then poured into the wound, after which it is sewn up.

The wounded man is not allowed to drink milk, and may only eat meat.

If a man is shot with a poisoned arrow, a pregnant ewe is slaughtered, and he is given the soup to drink. This causes him to vomit and he recovers.

If the surgeons see that a man's bone cannot be mended, they fasten

3: Rattle C-5 n.s. 1994-1996) 1998 P'LJJ Mawai P'LJJ

[illegible] sweetheart (*wangin*) a girl of the same sub-class as himself, or one who is more nearly related to him than third cousin, and vice versa. If the terms of address used are *ó* to fellow and *mwa* fellow; and no member may cohabit with the wife of a member of his own age-grade if that man is married to one of his own relations, or to a daughter of his sub-class.[1]

[illegible] The payment of the bridal price authorizes a Mawai to restrain the children which his wives bear as his own; it further gives him a full measure of control over both his wives and children, and they do all the household work and tend and look after his boats and fields. But though individual marriage is recognized, sexual connexions or something very like it prevails between all the men of one age-grade and the women of the corresponding age-grade, subject to the rules of exogamy and relationship, which forbid a man to marry or have sexual intercourse with a woman of his own class or with a near relative. In other words the Mawai may be said to live in a state of group marriage, based on the organization of the whole community in age-grades, and restricted by the exogamy of the sub-class and the rules regarding incest.

[illegible] If a man is knowingly guilty of incest, or has sexual intercourse with a daughter of his own sub-class, he is punished by his relations, who flog him and slaughter some of his cattle. If he fornicates or commits adultery with a daughter of a member of his own age-grade, he is punished by the members of his age-grade. His kraal is destroyed, he is severely beaten, and a number of his cows are slaughtered. If a married man has sexual intercourse with a wife of a man belonging to his father's age-grade, he is solemnly cursed by the members of that age-grade. Unless he pays the widow two cows, one for them to eat and the other to enable them to buy honey wine, and pays them to mourn the cows, it is supposed he will die.

[illegible] If a man unintentionally commits incest—and it is quite conceivable that a man might not know his fourth or fifth cousin, for instance, should the two live in different districts—he has to present a cow to the girl's relations in order to "kill the relationship" (*a-ar ang-angit*).

[illegible] A man must abstain from having sexual intercourse with his wife as soon as she becomes pregnant, and he may not again have connexion with her until the child cuts the two middle incisor teeth of its upper and lower jaws. Should this rule be broken it is believed that the child will never be strong. In the event of a man having intercourse with a pregnant woman, and thereby causing her to abort, he must submit to a punishment which is called *ol-kaberem*. All the women of the neighbourhood collect together and, having stripped, seize the guilty person and flog him, after which they slaughter as many of his cattle as they can, trampling and destroying the animals with their garments.

[illegible] Other occasions when the sexes may not have sexual intercourse are when

[1] For the rules regarding hospitality see *The Mawai*, p. 501. An age-grade consists of all those men who are circumcised at one of the two festivals held during every 15 years. See *The Mawai*, p. 500.

9-Stellite ©-S (ca. 1894-1904) 1910 FLUE Wanes FLUE

prince is being made and when honey wine is being brewed. During the time 634
that a man is making prince (eight days) he is treated almost as an outcast. He 635
must leave the house at 6 a.m. and not return till 7 p.m., when he must rub clay
on his body. He may not eat when the sun is above the horizon; he may only
relieve nature far away from the head; and he must sleep alone. If he were to
break any of these rules it is believed that the prince would be useless. When 634
honey wine is to be brewed a maid and a woman are selected for the purpose, 635
neither of whom has had sexual intercourse for two days. A hut is set apart for
them to live in until the honey wine is ready for drinking (six days), during which
time they may not sleep together. As soon as the honey wine is ready they
receive payment, and go to their respective homes. When they to have sexual
intercourse during the six days that the honey wine is brewing, it is believed that
the wine would be undrinkable, and the beer that made the honey would fly
away.

Brothers-in-law and their sons-in-law (reciprocal) must avoid one another 606
as much as possible, and if a son-in-law enters his mother-in-law's hut she must 607
retire into the inner compartment and sit on the bed, whilst he remains in the
outer compartment; they may then talk. Own brothers-in-law and sisters-in-law
(= mother's-brother's-wife and = mother's-sister's-husband) must also avoid one another, though this
rule does not apply to half-brothers-in-law and sisters-in-law (= mother's-sister and
= mother). This rule is possibly due to the fact that when a man dies his own 606
brother may not marry his widow, though there is no objection to his half-brother 607
(paternal) or one of his paternal cousins taking her to wife. In fact, the only 587
person who may marry a widow is one of the deceased husband's half-brothers 601
or paternal cousins. It frequently happens, however, that widows never re-marry
but live with their children in the kraal of the eldest living brother of their late
husband, who becomes the guardian of their children.

Divorce is almost unknown amongst the Masai, and it is only barren women 586
who may be divorced. But if a woman is barren it is usual for her husband to
give her some of his children by another wife to bring up. Daughters are usually
selected; but if there are several sons the youngest and the youngest but two
may be given to the stepmother. When a barren woman is a bad woman and is
disliked by her husband and his other wives, she may be divorced, in which case
her father or the boys must refund the cattle paid for her, and she is at liberty
to re-marry.

[illegible]

[illegible] PL33 Mosel PL33

• 919

(For information on pharmacology, see categories 854 and 191.)